501 Most boats are somewhat tapered and pointed in front and in back which makes them easy to land on the flat shore. None of the boats is equipped with a rudder; they are steered by one of the oarsmen. No oars are used in shallow water, for instance, near the shores of Lake Tanganyika; instead, long bamboo poles are used to punt the boats (Plate 26a). Short "oars" (ingaffi), approximately one and a half meters long, are used in water which is deep or when there is a strong current. The heart-shaped blades of the oars are slightly bent so that they in effect scoop the water. The oars are not suspended in slings or
●502 inserted in holes but manipulated freely. The oarsmen or punters usually stand upright in the boat facing forward. If there is only one man in the boat, he will take his position at the stern; if there are two, they stand in the rear third of the boat; if there are three men, two take their places in back and one in front; if there are four, two stand in front and two in back. Only long tiring trips do they sit on the crossbars. Anyone who is not rowing crouches on the bottom of the canoe.

[501] A heavy stone tied to a bast rope is used for an anchor. There are no masts, sails, or outriggers. None of the boats is decorated with carvings or paintings. If water has entered, it is scooped out with pumpkin shells or with little wooden shovels. If, however, a boat has sprung a crack or a leak, it is repaired in the following manner: holes are pierced near the edges of the crack with a red-hot point of iron; by means of these holes, a wooden board is tied to the hull with bast ropes as though "sewing" a patch. Then the crack is calked on both sides with tree bast or reed. Bitumen, which occurs frequently on Lake Tanganyika, is also used for that purpose.

The Batwa do not have any boats but they know how to make them for their Barundi masters (No. 19, p. 66).

The poor construction of the dugouts prohibits extended trips on Lake Tanganyika. It is very seldom that a large boat with several oarsmen will cross the lake from Usumbura to Uvira. Most boats hug the shoreline, not moving more than 100 to 200 meters away from it, and even when going from Usumbura to Uvira, they move along the north shore of the lake. Frequently the government in Usumbura sends dugouts to Ujiji and

502 vice versa. These dugouts also hug the shoreline so that it is possible to punt for the entire distance, which is faster than rowing. [74] It takes them five days to cover the distance between these two points which, measured in a straight line, are approximately 180 kilometers apart. At the present time [136] they only travel at night since the Glossina palpalis, the dreaded transmitter of sleeping sickness, swarms in many places on the lake during the daytime.

484 The provisions for such trips lasting several days are generally taken along from the point of departure. They usually consist of sweet potatoes which are simply piled on the bottom of the boat and boiled whenever the boats land at a resting place.

481 The lake dwellers learn how to swim (kuoga) when they are still children, but because of the crocodiles they do not go into the water very far. People seldom swim in the interior where the rivers have many crocodiles. The swimming stroke is the same among all East African Negroes: with one arm far outstretched, the swimmer throws himself from one side to the other, striking out with only one arm at each stroke.

2. Trade, Money, Weights and Measures

439 In the whole of Urundi, the only trade worth mentioning is in the Tanganyika district. For political reasons, the government has closed off the entire area of central Urundi to foreign trade and traffic. Only a limited number of traveling merchants are permitted. Thus, trade in this area is limited
438 chiefly to the exchange of local products among the natives. With the exception of salt, this trade is not carried on over long distances but only between neighboring communities.

443 In the Tanganyika district of Urundi markets (akaguriro) are held daily in many places due to the influence of the adjacent Congo State. In central Urundi, however, this useful institution is unknown except in the vicinity of missionary stations and at the new residency, Gitega. During the past years, however, in